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THE AMERICAN BOARD
IN
CHINA

BY
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TABLE OF STATISTICS

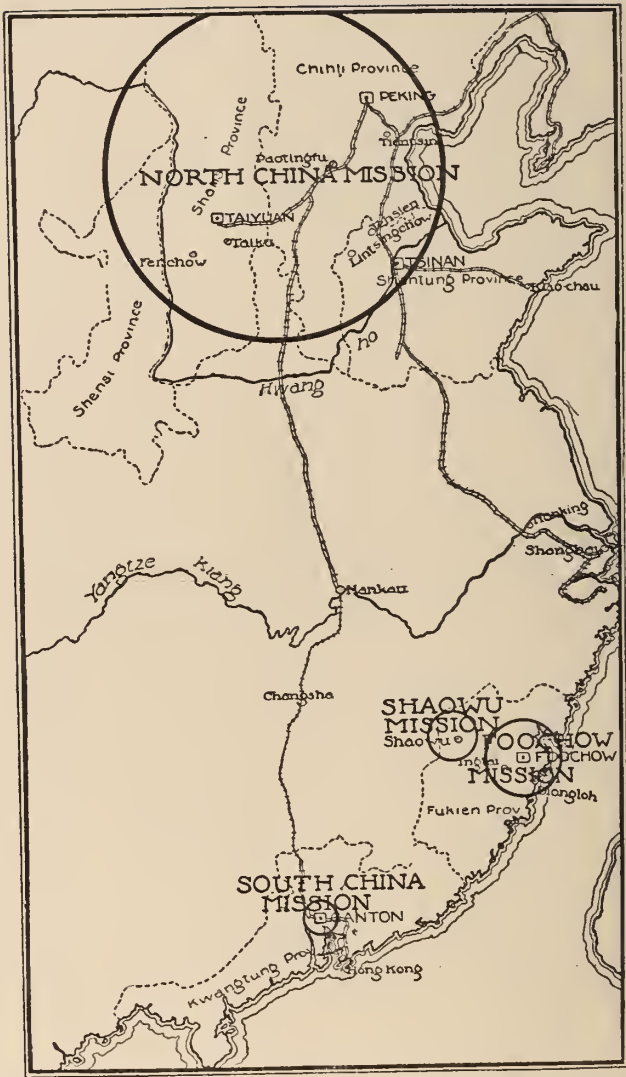
	Foochow	*South China	North China	*Shaowu	Totals
Population of Field	1,600,000	2,500,000	11,475,000	1,350,000	16,925,000
Number of Stations	3	1	7	1	12
Outstations	71	33	162	47	313
Missionaries, total	52	11	130	18	211
Ordained	11	3	32	4	50
Physicians and others	7	..	10	2	19
Wives	17	3	42	5	67
Single Women	17	5	46	7	75
Special Service	2	..	19	1	22
Native Laborers, total	297	81	536	133	1,047
Ordained Preachers	10	2	7	4	23
Unordained Preachers	43	24	?	33	100
Teachers	187	44	334	72	637
Bible Women	40	8	?	15	63
Other Helpers	17	11	195	24	247
Congregations	75	34	236	60	405
Organized Churches	51	21	108	34	214
Communicants	2,250	2,680	8,838	895	14,663
Added 1920	159	117	3,167	75	3,518
Total Constituency	5,474	3,335	18,084	3,500	30,393
Sunday Schools	71	14	33	50	168
S. S. Membership	3,221	633	3,613	1,600	9,067
Schools, total	101	25	157	45	328
Theolog. and Training Schools	†1	1	†4	1	7
Students	18	5	110	31	164
Colleges	†1	..	1	..	2
Students	19	..	13	..	32
Secondary or Middle Schools	3	..	7	2	12
Students	162	..	503	48	713
Other Schools	96	24	145	42	307
Students	3,565	1,036	5,191	1,066	10,858
Total Students	3,764	1,041	5,817	1,145	11,767
Hospitals	5	..	7	2	14
Dispensaries	5	..	5	2	12
Patients	771	..	13,775	6,000	20,546
Treatments	36,353	..	36,389	12,000	84,742
Native Contributions, total	\$31,023	\$14,905	\$54,614	\$6,758	\$107,300
For Christian Work	4,698	..	5,460	2,600	..
For Education	20,412	..	31,108	4,158	..
For Other Objects	5,904	..	18,046

*Figures for 1919. †Union institutions.

INTRODUCTION

China is the greatest mission field in all the world. By virtue of its population, its resources, its history, its open-mindedness, it stands in the very forefront of missionary opportunity. Says Dr. E. C. Moore of Harvard, President of the American Board, "Not only is China the greatest opportunity which has ever come to the modern Church, it is the greatest opportunity which ever can come."

What are we Congregationalists doing in this field? The American Board has four missions in China. Geographically and politically our missions are located in positions of strategic importance. Educationally and spiritually each mission is a white harvest field. Nowhere in the country are there greater evangelistic openings than those of the American Board. To read of the founding and development of this work is to trace "the majestic steppings of the Son of God." Here are great demonstrations of the Gospel's power. We have asked Dr. Lewis Hodous, once connected with our Foochow Mission, now a professor at the Kennedy School of Missions in Hartford, to tell the story of our fourfold China work, as it has developed from the earliest beginnings. We need the sweep of the whole movement in order to appreciate its significance. We believe this well-balanced account will be of benefit to those who take part in missionary programs, those who invest money or life in China, together with all who wish to follow Christ's work in that great land.



THE AMERICAN BOARD IN CHINA

ITS BEGINNINGS

Protestant missionary work in China was started by Rev. Robert Morrison, who arrived in Canton in 1807. He came by way of America, sailing from New York, and carrying with him a letter of introduction from Mr. Madison, Secretary of State, to the American Consul at Canton. In 1813 he was joined by Milne. When the latter died Morrison was left alone. At this time he found a true brother in David W. C. Olyphant, Esq., an American merchant. The two started a monthly concert of prayer, the first one in China. Inasmuch as the London Missionary Society delayed sending recruits, Mr. Olyphant suggested that an appeal be made to the American churches to enter the work. A joint letter was sent and articles were published in the *New York Observer* and later in the *Christian Spectator*.

Mr. Olyphant did not stop with general appeals. In 1829 he wrote to the American Board and to the American Seamen's Friend Society that the good ship "Roman," Captain Lavender, would sail for Canton in October of that year and that if a missionary were sent by her the passage would be free. Mr. Evarts at once went to Andover and there found Elijah C. Bridgman, who had just completed his studies, and was undecided as to his future field of labor. The call to China seemed providential, and so Mr. Bridgman was ordained as the first missionary to China. On the same ship sailed Rev. David Abeel, as missionary of the Seamen's Society. After a year he joined the American Board.

These pioneers were followed by men whose names are well known in China: S. Wells Williams (1833); Rev. Peter Parker, M.D. (1835), the first medical missionary; and Rev. Dyer Ball, M. D. (1838). By the year 1842, when the first five ports were opened, there were nineteen missionaries of all Boards in China, eight of whom belonged to the American Board.

The early missionaries were on the edge of the great unknown and mysterious continent. They longed to find out about the country and the people. Above all did they grasp every opportunity to distribute books and to preach the Gospel. In 1834 Rev. Edwin Stevens accompanied Gutzlaff on a trip to the tea plantations of Fukien. They reached the mouth of the Min River and went up the river for four days. On the fifth day they were fired upon from both sides of the river, and two of their men were slightly wounded, and they were obliged to turn back. In 1836 several missionaries of the Board went to Yeddo in the ship "Morrison" to return seven shipwrecked Japanese. The Japanese were not permitted to land, and the ship was subjected to cannonade at Yeddo and at Kagoshima Bay. In the year 1853 Dr. S. Wells Williams accompanied Commodore Perry as an interpreter, and assisted in the opening of Japan.

We have a record of the activities of these early missionaries, which gives a good idea of the work they were doing. "Dr. Ball superintended the Chinese printing, kept a boarding school of eleven pupils, and conducted Chinese services in his own house on the Sabbath, when an interesting audience convened. Dr. Bridgman's time was divided between the Repository, the revision of the Scriptures, the preaching of the Word at the hospital and occasionally to Dr. Ball's congregation, and the instruction of an interesting Bible class, two of whom gave increasing evidence of piety, and five of whom desired to profess Christianity. Mrs. Bridgman had a promising school of Chinese youth under her tuition."

THE MISSIONS

The end of the so-called Opium War in 1842 and the opening of the five treaty ports mark an epoch in the history of missions in China. The missionaries of the Board were already at Canton. As soon as the ports were opened they began to extend their work. In 1842

Mr. Abeel was at Amoy while the port was still occupied by the British troops. Here he laid the foundations of the Dutch Reformed mission, which took over the work in 1857. Faith and co-operation characterized the work of these early missionaries. In 1849 a brick chapel was built at Amoy on the plan of a New England meeting house. "On each side of the pulpit are apartments for females, where they may hear the gospel without the violation of Chinese custom." This chapel stands today as the testimony to the vision of these early missionaries. It is now a self-supporting church and is supporting several missions.

Foochow Mission The missionaries of the Board laid the foundations at Canton, Amoy and Shanghai for others to build upon. The first mission, which has had a continuous history, was established in 1847 at Foochow, the capital of the Fukien province opposite to the Island of Formosa. The early missionaries came from Siam, where they had been working among the Chinese. They were assigned to a small island in the river Min between the two bridges. This was flooded in the spring and swept by the typhoons in the summer. In 1850, after much trouble, they acquired land at Ponasang, and laid the foundations for the large work among women and for the evangelistic work. In 1848 Northern Methodists established their mission at Foochow, and in 1850 the Church Missionary Society opened its work. The three missions have labored together very harmoniously. They divided the northern part of the province among themselves, and the parts assigned to the American Board are now occupied by it alone. Foochow, the headquarters of the missions, is held in common.

The little group studied the language, wrote tracts on various aspects of the Gospel, and preached daily in the chapels connected with their homes. They had a passion for souls, and were longing for the day when the first one would be won to Christ. The first decision was made

in the year 1856 and in 1857 the first church was organized. It still worships on the old site. It occupies a modern building, and is self-sustaining and exerts a large influence on the suburb in which it is located.

The missionaries were looking toward the walled city and out into the province. In 1861 premises were purchased in Foochow City near the White Pagoda, now one of the most beautiful locations in China. In 1862 work was begun in Diong Loh, about fifteen miles to the south-east of Foochow. This is now a prosperous station. In 1865 touring was begun in Ingtai, now one of the most successful stations of the Board.

Shaowu Mission In the years 1870-71 tours were made in Shaowu. This was set off as a mission in 1918. The population to which these stations minister is estimated to be about 2,800,000. Both the Foochow and Shaowu Missions face openings they cannot enter. The harvest truly is plenteous.

North China Mission The North China Mission was established by Dr. Blodget in 1860 at Tientsin. He began services in a temple of the Goddess of Mercy, near the east gate of the city. In 1864 he moved to Peking. The first property was purchased at Teng Shik K'ou by Mrs. Bridgman, the widow of Dr. Bridgman. The site for the first church in Peking was purchased by Mrs. Tank of Wisconsin. There are three Congregational churches in Peking, and an extensive work radiating out into the country.

Tunghsien, twelve miles from Peking, was opened in 1867. This became a strong center for educational work. The Boys' school developed into the North China Union College, and this united later with the Peking University. The fine site and buildings are occupied by the Jefferson Academy for boys and the school for the children of missionaries. Paotingfu, 100 miles southwest of Peking, was opened in 1873. This field has a strong evangelistic

work, and is reported to be facing a truly marvellous opportunity, with five counties ripe for Christianity — a population of 1,000,000 souls!

The above four stations are in the province of Chihli. Pangchuang, 140 miles south of Tientsin in the Province of Shantung, was opened in 1880. In 1914 it was moved to Tehsien, a large city 175 miles south on the Peking-Shanghai railway. Lintsing was opened in 1886.

The work in the Province of Shansi was established by the Oberlin Band, which was formed in 1881 by members of the upper classes of the Oberlin Theological Seminary. The Band located in the central part of the province, with its coal-ribbed mountains and iron ore deposits. Taiku, the first station, was started in 1882, and Fenchow in 1886. More recently a striking work has been opened in the Province of Shensi among a large population unreached by other missions. This story is told by the Board in special literature. The population for which the American Board is responsible, in the areas occupied by the North China mission, is estimated to be about 11,473,800.

South China Mission The South China Mission was established in 1883, in response to the call of Chinese living in America. The field of this mission embraces seven districts occupied by the ancestral homes of the Chinese in America, and also three other districts and the port of Hongkong. The estimated population for which the mission is responsible is 2,500,000. The churches are strong and aggressive and self-support has grown rapidly. The Chinese in the United States are loyal supporters of the work.

The Strategy of Location The Missionaries of the Board are located in five of the most populous provinces and have a strong work in Peking, the capital of China. Mission stations occupy four capitals of provinces. The territory occupied has been assigned by a conference of missions representing the

different denominations at work in those parts of China. Outside of the cities used as headquarters by several missions there is no overlapping.

The missionaries are leaders in their communities. The churches are growing in numbers, and in influence. The Church of China is the most influential group of its size in the country. The churches founded by the missionaries of the Board are an important part of the Church of China.

PROMOTING HEALTH

Peter Parker The American Board has the distinction of sending the first medical missionary to China. Rev. Peter Parker, M.D., arrived in Canton in 1834. In 1835 he opened the first Medical Missionary hospital of the Far East, the Ophthalmic Hospital at Canton, later known as the Canton Hospital. Dr. Parker left on the records of the hospital 53,062 names of people who came for relief. In 1838 he assisted in the formation of the Medical Missionary Society at Canton. In 1841 he visited Edinburgh, and was instrumental in founding the Edinburgh Missionary Society.

Dr. Parker describes the opening of this first hospital as follows:

“It was after a long effort that a place was found for a hospital, and when at length a suitable building was rented and previous notice had been given, on the first day no patients ventured to come, on the second day a solitary female, afflicted with glaucoma, on the third day, half a dozen, and soon they came in crowds. It is difficult to convey to a person who has not visited the hospital a just idea of them. He needs to be present on a day for receiving new patients, and behold respectable women and children assembling at the doors the previous evening, and sitting all night in the street that they might be in time to obtain an early ticket for admission. He needs behold, in the morning, the long line of sedans, extending far in every direction; see the officers with their attendants; observe the dense mass in the room below; stand by during the examination, and giving out of tickets of admission, urgent cases being admitted at once, while others are directed to come again at a specified time. Numbers from other provinces, from Nanking and Peking, who were residents at Canton, have called.”

Dr. Parker performed many difficult operations. The Canton hospital was opened but two months when he removed a large tumor, weighing a pound and a quarter, from the face of a Chinese girl of thirteen. The child endured the pain with patience and fortitude — for it was done before anæsthetics were known — and the wound healed by first intention.

In 1847 Dr. Parker introduced the blessings of anæsthesia to the Chinese, and the new anæsthetic became so popular that Chinese in good health were asking to be put under ether to see just what it was like! Then we speak of the conservatism of the Chinese!

An old Chinese gentleman whose sight Dr. Parker restored begged to have the doctor's picture painted for himself by a Chinese artist in order that he might bow before it every morning.

Dr. Parker was also a statesman. In 1838 he assisted in the foundation of the "Medical Missionary Society in China." This society issued a manifesto with the following points:

1. To encourage western medicine amongst the Chinese and afford an opportunity for Christian philanthropy and service.
2. To extend to the Chinese people some of those benefits which "science, patient investigation, and the ever-kindling light, discovery, have conferred upon the West."
3. To cultivate confidence and friendship, and thus introduce the Gospel of Christ in place of heathenism.
4. To provoke enquiry into truth by the opposing of exact science to superstitious ignorance.
5. To make a contribution towards the relief of human suffering, and the cure of loathsome diseases.
6. To educate Chinese youths in western medicine.
7. To advance general medical knowledge by the reflex benefits, which will accrue from scientific discoveries in China.

This work so auspiciously begun by Dr. Parker was followed up by a noble succession of American physicians.

Medical Plants The Foochow medical work was begun in 1870. At present there is a fine hospital in Foochow City, a hospital and dispensary at Ingtai. Diongloh and Pagoda Anchorage have each a small, but efficient, hospital. In Shaowu there is a hospital for men and one for women. The church at Yangkou, in the Shaowu field, has established a hospital and dispensary under Chinese direction.

In North China medical work was begun by Rev. Henry D. Porter, M.D. At present there are hospitals at Tunghsien, Tehsien, Lintsing, Taiku and Fenchow.

The Medical Missionary's Influence The physician is exerting a large influence in adjusting the Chinese to the modern world. The old Chinese medical profession failed to develop two essentials necessary for promoting a people's health. One is the scientific knowledge of the human body and the elements in our environment ministering to the health of the body, or destroying the health of the body. The other is the sense of responsibility of the profession to the people, a sense of trusteeship. The medical profession was a trade by which a man earned his living and not a trust to be executed on behalf of the individual, the community and the nation.

The foreign doctor brought a new knowledge of the body and the causes of disease. He taught that disease was due to dirt and other preventable causes and not to demons. The clean, quiet hospitals have been models for the sick-room practice in the homes of Christians and non-Christians.

The physician has been an expert friend in the epidemics of cholera, smallpox and plague. In the areas where bubonic plague is an annual visitor the physician introduced the serum. In the northern part of China our doctors worked valiantly during the pneumonic plague in 1910, 1918, and more recently. One of our physicians

organized a movement which stamped the plague out in Nanking, and in this way stopped its spread to Shanghai and to our shores.

The physician has not been content with healing the sick. His trained mind and sense of trusteeship penetrated beyond the individual cases to the conditions which produce disease. Recently sanitation campaigns have been carried on in many cities of China. The object of these is to instruct the people to protect themselves against the common diseases and to awaken the authorities to take measures to prevent the occurrence and spread of these epidemics. Our physicians and the Chinese associated with them have prepared tracts, lectures illustrated by slides, and newspaper articles for the people. They have given many lectures and popular demonstrations.

Medical Training The doctors of the Board realized that China must be healed by the Chinese, and so they began the training of the modern physicians. Among the pioneers in this work was Dr. D. W. Osgood, who started a training class in Foochow. At present several hospitals have training classes for nurses.

In Foochow the American Board united with other missions in the establishment of a medical school. This, however, was closed on account of lack of funds and an adequate teaching staff.

In Peking the training work started by the missions was merged with Peking Medical College and Hospital established by the China Medical Board. This is one of the finest institutions in the world. It is housed in sixteen large buildings with graceful, bright green tile roofs. It is supplied with modern laboratories, classrooms, dormitories and wards with 175 beds. The plant cost over eight million dollars. Near by is a pre-medical school,

where intensive training in Physics, Chemistry and Biology is given to students preparing for the medical course.

The physician of the Board has also been a literary man of no mean ability. Dr. Osgood translated Gray's Anatomy. Dr. Whitney retranslated it and brought it up to date. He also made a contribution to the medical terms of China. Dr. Porter's Physiology has had a large influence on students. Dr. Ingram is the author of a work on Therapeutics and another on Refraction.

The American physician has also prolonged the life and usefulness of the missionary. In fact, without his efficient aid the missionary world would have found living in China a difficult matter. The physician has also protected those who do not go to the mission field. By his co-operation with the authorities of the United States, he has forewarned the officials, and enabled them to take due precautions against any epidemic likely to spread to America. In the past a large contribution has been made to the science of medicine. This will be increased through such an institution as the Peking Medical College.

STIMULATING INDUSTRY

Agriculture The influence of the missionary on agriculture and industry is increasing rapidly. This consists, not so much in the improvement of implements or methods, but in the radical change of attitude toward nature and toward man which the Christian religion cultivates. The missionary replaces magic by law, which every one may employ. He substitutes for the multitude of capricious spirits one loving Father, who has created all men and all things, who watches over all in love. Man, as the child of God, is to employ all things for the Kingdom of God. This contribution to a nation's equipment surpasses any changes in the mechanical operations.

While the missionary has been changing the attitude toward nature he has not neglected to introduce improvements in so far as opportunity enabled him to do so. The missionaries brought in good cotton seed, American seeds and fruit trees. The successes of their small gardens have been reproduced in the gardens of the people. They have also helped the United States Government in collecting numerous seeds and plants which will add, not only to our knowledge, but are now beautifying our waysides and bringing large profits.

In Shaowu the Board has established, in co-operation with the Chinese, an experimental station in agriculture. The Chinese gave the mission a piece of land which was almost useless. The agriculturalist is making it blossom like a garden. He is teaching the Chinese the advantages of afforestation, selection of seeds, the use of machinery, deeper plowing and the modern methods of destroying insects. The Chinese plow has not been improved since its invention. It scratches the surface, and does not enable all the plant-producing elements to contribute to the growth of the crop.

These lessons are very timely. China is entering an industrial era. The people are leaving the fields and concentrating in the cities. The soil of China must be made more productive and the individual who remains on the land must be able to produce more food. This is possible. China is not so overcrowded as we often believe. There is Mongolia and Manchuria, and within China proper are large tracts of land which are not producing as much as they will produce when modern methods are applied. The Christian agriculturalist will enable China to make the transition to modern conditions more easily, and with less injury to its people.

The American Board missionaries have helped to introduce farming machinery. The missionary at Ingtai, for example, improved a cotton gin, and thus helped to substitute cotton for the usual opium crop.

The frequent famines have given opportunity to show the real friendship of the missionary and his nation. In the famine of 1920-21 the missionaries of the Board in Shantung distributed 5,665 tons of grain, saving 213,671 people from starvation. They conducted 310 famine schools with 338 teachers and 8,616 pupils. A similar work was done in Paotingfu. Besides this relief work they helped the peasants to dig wells, build dykes and modern roads. They also impressed the need of afforestation, as necessary to prevention of floods and drought.

The use of milk has been introduced by missionaries. The Tunghsien dairy, managed by Chinese, is a fine example of the influence of the missionary. This dairy produces milk under conditions as wholesome and sanitary as those of the best dairies of our own country. That, too, at Shaowu has large possibilities.

Industries The influence of the missionary in industry is not easily tabulated. His house and its conveniences and utensils have not only excited curiosity, but have been imitated in many homes. The care of the clock and clock-making and regulating is done by Christian Chinese. In so far as the use of the clock produces a new valuation of time, its introduction will revolutionize the East. The printing press and movable type are also of missionary origin. S. Wells Williams and others were the pioneers in printing. Today the largest Chinese publishing house, the Commercial Press, is managed by Christians.

There are numerous schools and undertakings which give employment and some training to many Chinese men and women under the supervision of our workers; such as drawn-work, tatting, carpentry, weaving of rugs from goats' hair and weaving cotton cloth.

The missionary has also honored labor, and thus has brought about a new attitude to it. The Chinese scholar used to allow his fingernails to grow long in order to show that he did not do any menial work. In most of the

schools of the Board boys and girls work in order to pay part of their expenses. This change of attitude toward labor is bringing the student and worker closer together. The striking characteristic of the renaissance is the interest on the part of the students in the living conditions of the workers.

More recently several attempts are being made to study some aspect of the industrial situation and then through an institution to make a contribution to it. Peking University has a department for the training of stenographers. It is also developing a department of Animal Husbandry. Especially it is turning its attention to the curing of leather. The Fukien Christian University is helping the silk producer to improve the quality of the silk. In Foochow a school is being developed for the training of boys for industrial pursuits.

The missionary has already made substantial contributions to industry and agriculture. As his world view takes possession of Chinese and Americans his contribution will be far reaching. It will mean that the peasant, the industrial worker, and the merchant will look upon their work, not merely as a source of personal profit, but as a service to be rendered to society. It is possible that the Chinese will enable the world to realize this new attitude toward industry, and help in the solution of our industrial problems.

BUILDING CHARACTER THROUGH THE SCHOOL

The Board is co-operating in three universities, the Peking Medical College, in nine institutions for the training of workers, two of these being the North China Language School for missionaries and the language school at Foochow. The missions have fourteen boarding schools of high school grade. There are over 300 primary schools.

The early missionaries believed in two institutions, the church and the school. Today it is the policy of all

Chinese Congregational Churches to plant a school next to the church. Dr. P. W. Kno, in his history of Education in China, gives the missionary the credit for the introduction of modern education.

In the eighties of the last century Miss Hannah C. Woodhull started a Kindergarten at Foochow. Miss Jean Brown took up the work, trained a number of Chinese girls and translated a book of Kindergarten songs. These pupils started the first government Kindergarten at Foochow. The kindergarten is now very popular. The initiative and the model were due to the missionary. At present Foochow has a Union Kindergarten Training School and Peking has a training course for kindergartners.

The day schools in connection with each church for Christians and non-Christians are training the rising generation for the new age. At first it was impossible to get the girls without the payment of a small sum of money. Today both girls and boys pay tuition regularly. These schools are rapidly improving in their equipment, management and teaching staff. In several localities uniform examination and the adoption of the curriculum of the government schools, and the employment of tests make the schools models for other schools. The curriculum has been broadened, so that it not merely fits the pupil to enter the next higher institution, but is having a marked influence upon the health and appearance of the new generation of pupils.

The boarding schools for boys and girls are the strategic institutions of the church, being the nurseries of Christian leaders. As a rule they provide the equivalent of the high school education in this country. They relate the growing boy and girl to the new world which is breaking into China. They do it in such a way that the student is able to keep the best of the old. They enable him to understand the spiritual foundations of the western world. By association with noble teachers the pupil assimilates high ideals and attitudes. By sharing in service with his

fellow students he acquires habits of service. The efficient pastors, teachers and Bible-women come from these schools.

Higher Education In the higher education the Board has taken a leading part. In the last few years union institutions for higher learning have been established by several denominations. In this movement the Board has had a large influence. The Board at present participates in fifteen union institutions. Among them are schools for the training of kindergartners, Bible-women, physicians, ministers, and two universities.

Peking University, located at Peking, was established in 1915. This University does the higher educational work of the Methodist Episcopal Church, the Presbyterian Church, the London Missionary Society and the American Board. In 1920 the North China Woman's College became a part of the University. The University has a College of Arts and Sciences for men and women, a college of Animal Husbandry and a School of Theology. A School of Journalism is being projected. A large site has been acquired outside of Peking and plans are being made for the erection of the University buildings.

The Fukien Christian University was organized in 1916 by the Methodist Episcopal Church, the Dutch Reformed Church, the Church Missionary Society and the American Board. It has now a faculty of twenty-one men, a student body numbering 117, and is developing its plans on a site of sixty acres three miles below Foochow. In the near future it hopes to add a School of Education and a School of Theology.

The most significant thing for the future church of China is the Union Theological Schools at Foochow, Canton, Peking and Tsinanfu. Here the Chinese leaders are learning that the church of Christ is one. It is noteworthy that the Board is associated with the strong missions of China in these schools, namely Baptists, Anglicans, British Congregationalists, Methodists, Presbyterians, and United Brethren.

These schools have already made their contribution to the leadership in the new China. The graduates are occupying responsible positions in the government, in the post office, the customs service, in the railways, and in business. One of the graduates is a Postal Commissioner of a large province. Several are in newspaper work. By far the larger number are teachers in the Christian and Government schools and pastors of the growing churches. Pastor Li of Peking, who passed away recently, was a fine type of the product of our schools. He was a thorough Chinese, and yet he had a forward look to the new China, which is growing out of the old. He had a large share in the struggle for religious liberty. In this he was associated with Buddhists, Mohammedans and Catholics. He served the churches of North China as organizing secretary.

These Christian institutions are not only training leaders, but they are giving these men a passion for truth, and are cultivating in them the sense of responsibility to their people, and to the nations of the world, and are imparting the ideals of a life of service. In this way they are preparing China to enter the sisterhood of nations, not as a liability, but as an asset.

ORGANIZING GOOD-WILL THROUGH THE CHURCH

The missionary has performed one of the most difficult tasks in the world. He has gone amongst a people unsympathetic and suspicious, and has organized them into groups who are desirous of spreading good-will and kindness into all parts of China. We may catch a glimpse of the difficulties from the early history of the Foochow Mission: "The audiences were at first so tumultuous, that the attempt to open or close the meetings with prayer was not deemed prudent. Gradually the people were more orderly and respectful, and the audience numbered about sixty souls."

What kind of people are the church members? In 1918-19 a social survey was made in Peking. This survey shows that 84 per cent of the members of the three Congregational churches of Peking can read and write. This is far above the non-Christian population. Of the 84 per cent who can read, 8 per cent have a good Chinese education, 15 per cent have a high school training, and 6 per cent have attended some higher school. The latter group includes ten students who have studied abroad, seventeen who have studied theology, law, medicine, electrical engineering, aviation. Twenty-two have attended a Chinese University and six have had commercial or Bible School training. This makes a total of fifty-five, forty-five being men and ten being women. While the situation in Peking is, in some respects, exceptional, two of the churches are quite ordinary and resemble the average church in other parts of China. Another indication of the intellectual level of the Congregational Christians of Peking is that 26 per cent of the members subscribe to one or more newspapers.

The Congregational churches have been advocates of self-support. When the Board was at work in Amoy, in the early days, the members collected \$40 for the purpose of helping the poor among them. Now the churches are contributing considerably over \$100,000, annually. While this includes contributions for education, it should be multiplied by five to get at the real comparison between China and America. The Congregational Churches are rapidly advancing toward self-support. In some sections of China the contributions of the Board to evangelistic work are only a small part of the budget for such work.

Share of Administrative Control In the matter of self-direction the churches have made rapid strides. The growth of nationalism and the self-consciousness of the churches, and the general dislike of foreign domination has acceler-

ated the development of the spirit of independence and the desire to manage their own affairs. Several missions of other denominations have passed through stormy times in making the adjustments. On the whole the missions of the Board have passed through this era of transition very harmoniously and normally. The reason is that the missionaries have expected the Chinese to direct their own affairs, and encouraged them to do so from the very beginning and provided larger and larger opportunities for the exercise of this heaven-born desire.

In Foochow, for example, the representatives of the Chinese Churches meet with the missionaries and allocate all the money sent out for evangelistic and lower educational work. The Chinese are members of all the boards of managers of the educational institutions. In all respects the Chinese and the missionary have equal opportunity to serve the cause of the church.

In North China the mission has merged its identity in the Chinese Church. Finance, location, even the recall of the missionary are decided in a joint meeting of the representatives of the churches and the representatives of the mission body. The whole work is united by a Chinese secretary and a missionary secretary, who are servants of the church-at-large in North China.

Self-Propagating The missions have considered various plans of helping the Chinese churches, and have decided that co-operation with them on an equality as friends is the one that will give largest results. How far is the church self-propagating? Entirely. The new members are won by the Chinese. The survey in Peking revealed that 10 per cent of the membership was engaged in religious work. The number actually doing their bit, in their own way, is equal to the membership. The work in the province of Shensi from Fenchow as a center, which has caught the attention of the Board's constituency to a remarkable degree, has devel-

oped a large number of groups that are looking upon the surrounding villages as their mission field. Recent years have witnessed a revival of personal work, and many members have taken their part in this form of evangelism. Our churches have taken a leading part in the China-for-Christ movement, and in the work of the mission to Yunnan.

The churches have been active in the teaching of phonetic script and the Romanized, with a view to making every member a reader of the Word of God. In parts of North China the phonetic script has been taught to large numbers of people, both within and without the church. The churches and missionaries are co-operating in the large cities in facing the problems of the city as a unit. In Foochow the various denominations co-operate with the Y. M. C. A. in organizing Bible classes for government school students, sanitation campaigns, playgrounds, and in developing work for boys. In Peking our missionaries have a large share in the Peking Christian Student Work Union. In Peking there are 48,000 men and boys in schools, and 7,000 women. The churches all unite in planning Bible classes, social evenings, conferences for these students. In 1920, 380 students made decisions to become Christians.

Spirit of Co-operation The Chinese Church is permeated by the spirit of co-operation. At first the Congregationalists started to unite the Congregational Churches of China, whether established by the Board or by the London Missionary Society. This union was not consummated on account of geographical difficulties. The attempt led to a larger union, which is now in process of realization. An organization has been effected, in which Presbyterians, churches established by the London Missionary Society, Congregationalists, United Brethren, churches established by the English Baptists, are co-operating together in forming a union church. This union will give large freedom to the

units in matters of doctrine and polity, and will unite them by their loyalty to Jesus Christ and the ideals of service. This union is already in operation and has had beneficent results.

In all the work the Congregational Church is increasingly mindful that it is not dealing with the mechanism of reorganization of Chinese society but with the Christian dynamic. The business of the church is to introduce the power of Jesus Christ into the individual, the family life and the nation. The missionary acknowledges the good that exists in the religion of China. He builds upon it, and seeks to realize its fulfilment in the gospel of Jesus Christ.

The missionary comes to establish the church, the organized brotherhood of good-will. Through this brotherhood Christ manifests his will and his power. These small groups uniting together are slowly fashioning the life of the Chinese people after the model of the republic of God, where man's personality is honored and given an opportunity not only for the highest personal development, but also for development of the whole community, through the service of the renewed individual.

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